

# THE CHRISTIAN MESSENGER.

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## RELIGIOUS INTELLIGENCE.

### FOREIGN.

### LETTER

*From the Rev. J. Colman, one of the missionaries to Burmah, to Professor Chaplin, of the Theological Seminary, Waterville, Me dated, on board the Ship Independence at sea, March 31, 1818.*

REV. AND VERY DEAR TUTOR,

With much satisfaction I improve a few leisure moments to give you a short account of the divine goodness manifested toward us, since we left our native land. We have abundant reason to adopt the language of the Psalmist, "O give thanks," says he, "unto the Lord, *make known* his doings among the people." It is the duty of the christian, not only to render his grateful acknowledgements unto God for mercies received, but also to make known these mercies to others. He should delight to recount the dangers from which he has been preserved, and the blessings which the bountiful Benefactor of man has poured upon him. This, it appears was the practice of David. "Come and hear;" is his language, "all ye that fear the Lord, and I will declare what he hath done for my soul." He was not backward in professing the mercy with which he had been visited. Nor should we be averse to relate what God has done for us, and for others, with whom, in the course of Providence we may be connected.

We are now within a fortnight's sail of Calcutta. And although our voyage has been rather long, yet it has been exceedingly pleasant. The days have passed insensibly away. Scarcely can we realize that four months and a half have elapsed, since we left our dear American friends. The language of the missionaries, who sailed in the Dryad, may, with great propriety, be adopted by us. "The Lord" say they, "has tried us with mercies instead of judgments." We have been highly favoured both with temporal and spiritual blessings. We have wanted nothing to render us completely happy but holiness of heart.

During the first part of our voyage the wind was heavy, but directly fair. Our passage to St. Anthony, one of the Cape Verd islands, was unusually quick. The weather generally has been pleasant. We have been visited with only one severe gale. But, He, who "raiseth the stormy wind" caused its fury to subside. He calmed our fears, and inspired us with the sweet belief, that the

Lord Jehovah in whom is everlasting strength, was our support and portion. When the voice of the Most High is heard in the thunder, and in the dashing of the angry waves, how delightful it is to be assured of the truth so happily expressed by Watts,

*"This awful God is ours  
Our Father and our love!"*

As it respects company we have been greatly favoured. Although the officers of the ship are not religious, yet they have always acted toward us, an honourable part. Br. Titcomb also has proved an excellent friend. The spirituality of his conversation and the many kind offices which he has done us, have often cheered our hearts. We have abundant reason to be grateful to him, and to the Lord for giving us such an invaluable friend. True, we have been deprived of sanctuary privileges; but not of spiritual consolations. We have found that Jesus can as easily meet with his people and bless them upon the sea, as upon the dry land. He said to his disciples, "When two or three are gathered together in my name, there am I in the midst of them." This promise has been repeatedly verified in our own experience. Secluded from the christian world by a wide expanse of water, and confined within the limits of a narrow room, our divine Lord has frequently been in the midst of us and shed abroad his love in our hearts. Often have we said with Jacob: "Surely the Lord is in this place. This is none other but the house of God, and this is the gate of Heaven." Our meetings on Sabbath mornings have been held below. In the afternoon, when the weather permits, we have preaching on deck. We also have a conference meeting every Wednesday afternoon, and a prayer meeting every Saturday. Nor do we forget to assemble together on the first Monday in the month. Then we join with the thousands of Israel in beseeching God, that the lands covered with the shades of spiritual death, may be favoured with the life-giving beams of the Sun of righteousness. All our monthly prayer meetings have been very pleasant. But one of them I shall never forget. At the close of it the following verses were sung with peculiar emotions:

"Africa's emancipated sons,  
Shall shout to Asia's rapturous song!  
Europe resound her Saviour's fame,  
And western climes the notes prolong.  
From east to west, from north to south,  
Immanuel's kingdom must extend,  
And every man in every face  
Shall meet a brother and a friend.

The last verse was repeated. Every countenance wore a smile, every eye sparkled, and every heart beat with joy. This was a precious season. It was an antepast of heaven. We had a taste of that river which flows in the Paradise above, and of which, as I humbly trust, we shall drink full draughts when we finish our earthly pilgrimage.



What I have related of the goodness of God should swell my bosom with gratitude. And had I nothing more of it to relate, my beloved tutor would be ready to say, you have been highly blessed. Indulgent heaven has favoured you vastly more than many others, who have been sent to the heathen world. But, permit me to say, that I have yet the sweetest part of my story to tell. Will it not gladden the hearts of our friends to hear that "salvation has come to this ship," that it is the honoured place in which a number of souls have been delivered from the bondage of sin, and brought into the glorious liberty of the sons of God! Yes we have the joyful tidings to announce, that since we left our native shore we have seen the profane become devotional, and the profligate virtuous. We have seen those who denied that there was a hell, seized with as much terrour as though they were suspended over its flames. In anguish they have cried out, "men and brethren, what shall we do?" We have witnessed with indescribable pleasure, the tears of godly sorrow flowing down their cheeks, and have beheld them with trembling steps, approaching the cross and hanging all their hopes upon a bleeding Saviour. But, you will undoubtedly desire me to give you a few particulars of this glorious work. For more than two months after our embarkation, the preached word seemed to produce little or no effect upon the sailors. About the 1st of February I conversed with two who appeared to be considerably impressed. Concerning one of them I entertained much hope. Nor was it deceived. In a few days he gave clear evidence that a gracious change had been wrought in his mind. The other also is now rejoicing in the Lord. These two instances greatly encouraged us. We redoubled our exertions among the sailors. Every opportunity to converse with them was embraced. The Lord also gave us the spirit of supplication for them. Frequently have we felt such ardent desires for their salvation, that we could scarcely leave the throne of grace. But God answered us, not according to the scantiness of our petitions, but according to the riches of his mercy. One afternoon on which Br. Wheelock visited the sailors, they appeared to be more than usually impressed. In the evening we visited them together. Such a scene I never witnessed before. The operations of the Holy Spirit were very powerful. Some, who, previous to this time had not supposed that they were sinners, now fell upon their knees, and entreated God to have mercy upon them. One of them, a Swede by birth, laid his hands upon his breast and exclaimed "Oh! what a burden of sin lies here." We have reason to believe that one soul, on this memorable evening was brought to rejoice in the Lord. He has ever since given undoubted evidence that he experienced a saving change. I arose early next morning, and going upon the deck was struck with the solemnity which rested upon every countenance. One sailor was weeping at his work. His grief at length, forced him to leave it. I then began to converse with him. I presented to his view the promises of Jesus to weary and heavy laden sinners. But all in vain. He could not think they belonged to him. I conversed with several others that seem-

ed to be much distressed. In the afternoon I visited them below. They appeared exceedingly solemn. When I prayed they all knelt. What a delightful sight was this! These humble penitents were a few days before, hardened in sin, and profaning the name of God. How rich is that mercy which bows the stubborn will, and pardons the rebellious sinners!

Permit me here to take two or three extracts from my diary.

Feb. 22. Lord's day eve. This has been a memorable Sabbath. The sailors strictly observed it. Religion has produced a great alteration even in their external appearance. To-day, for the first time, the greatest part of them wore different clothes from what they usually do. It was pleasant to see them so clean and neat. A solemn stillness reigned through the vessel. Nothing appeared to be done but what was absolutely necessary. This evening I talked with a man into whose mind joy was diffused soon after the meeting. His attention was arrested about a month ago. But in a short time he became careless again. About a fortnight since I observed him reading a religious book, and thought it a good opportunity to converse with him. I found him careless; but before I left him he seemed to feel. And blessed be God, he received impressions then, which he never lost until this afternoon. Now he seems to have a clear view of Christ and of the efficacy of his blood. He remarks that after he lost his impressions, Satan told him that hell is not so bad as it is represented to be; that it is quite an easy place, and that if he went there, thousands would accompany him; that he had better seek the world now, and attend to religion at a more convenient season. "Satan told me" said he, "that I must have no conversation with you, and therefore I avoided you as much as possible." I trust the joy of this young man is not false. It certainly appears to be rational. This has been the most pleasant Sabbath that I have spent upon the water. What my eyes have seen, and my ears heard, have filled my heart with joy. Instead of a "floating prison" we all say that our ship is a "floating heaven."

Friday 27th. Another soul has, as we humbly trust, been liberated from the shackles of sin, and brought into the liberty of the children of God. This conversion affords me unspeakable joy. Beside the subject of it I have often sat, and attempted to pour instruction into his mind. Yes, it is the Swede whom I have learned to read. Now he can examine the Bible for himself. He has made such progress that he can read with considerable facility. Little did I imagine when I commenced teaching him that he would ever read the Bible with the pleasure which he appears to enjoy. Whenever he speaks of that sacred book it is with rapture. For a considerable time past he has been mourning on account of his sins. Within a few days he has talked the language of penitence. Last evening while reading the 9th of John he was delivered from the load of guilt. Said he, "About ten o'clock I began to love God. I kept loving him more and more. It appeared to me that he was the best being in the world. O, thought I what a glorious being



he is! I turn'd into my hammock, but I felt so glad in my heart that I could not lay. I got up and went on deck to tell them how happy I was." He observed, that when he felt his joy he had a view of Jesus as a great Saviour, and that he gave himself into the hands of this Saviour both for time and eternity."

March 4. Wednesday. This evening I paid the sailors a visit. I found them singing with much animation the one hundred and fifty H. I. B. What a blessed change, thought I! But a short time ago this place resounded with blasphemies; now it resounds with the praises of God. Here fervent prayers are daily offered, and the Bible is read with attention and delight.

The change in the deportment of the converts is very striking. They are new creatures indeed. Once they were very much addicted to profanity. Now they speak the name of God with reverence. Once they spent their leisure time in vain and wicked conversation. But now they spend it in reading the Bible and conversing about its glorious doctrines. Go forward at any time when there is a watch below, and the greatest part of it, will be found engaged in some religious exercise. They delight to speak of Jesus. He is the one most beloved by them. He is the grand theme of their conversation. It is animating to hear them tell of his love in making them to differ from thousands of their fellow sailors. The most of them, when their religious exercises commenced, were exceedingly ignorant of divine things. But they have been eminently taught by the divine Spirit. Their progress in christian knowledge has been truly surprising. And the reason is this, they have made the Bible their constant study. Other books are read by them but this is their chief book. They feel dissatisfied if the first part of their watch below is not spent in perusing its sacred contents. They are not content to give God their halt and lame time; but they feel it to be their duty to devote to Him the best part of it. Nor are they free from doubts and fears. Some of them have been exceedingly tried by Satan. This subtle foe has attempted by a thousand artful methods to destroy their hope. He has taken great advantage of their ignorance. But they have learned something of his wiles, and are now not so easily caught in them. At first they were very much distressed with wicked thoughts. We exhorted them to store their minds with scripture truth, and to commence the contemplation of a doctrine or passage of the Bible before they went to their work. They have found much advantage by observing these directions. There are two things of which they are frequently fearful. The first is that they are not christians. They appear to have no disposition to deceive themselves. They do not wish to be flattered. They want to know the worst of their situation. Hence if they perceive any thing in their disposition or conduct which they think to be unbecoming the christian, they are much distressed. The second thing of which they are much afraid is that they shall return to the world. It is easy to see that the fear of returning to the world includes in it the fear of sin. There is nothing which they seem to hate more than their former conduct. It is dreadful for them to think of living as they once did.

We entertain hope that seven of the crew have passed from death to life. Three more have serious impressions. Surely we have abundant reason to call upon our souls, and all that is within us to praise the name of God. He hath done great things whereof we have reason to be glad. May we not hope that what we have seen on board is only a prelude of what we shall see in Burmah? These instances of conversion are, we trust, the first fruits of our missionary toils. O, that the harvest may be proportionably great! I cannot but anticipate that the blessing of God will attend us when we arrive where superstition scatters its awful shades. Shall they not be dispersed by the beams of truth? Shall not Jesus reign in Burmah as well as in the U. States? Shall the latter bud and blossom as the rose, while the former continue to be as a dry and barren desert? Shall the river of our God flow throughout the one and never roll its sacred waters to the other? Is not the gospel equally adapted to the wants of the Burman and the American? Most certainly. Both are diseased with sin; both need the healing Balm of Gilead, and Jesus the great Physician to apply it. Many of my dear friends in my native land, know, by experience, the sovereign efficacy, of the gospel curing the burning fever of sin. Millions in Burmah are diseased with it. Shall they be left to perish? Shall no effort be made to relieve them? Shall the hand of christian charity be closed against them? True, something has been done. Soon we hope there will be four missionaries in idolatrous Burmahs, feel ready to ask in the language of the disciples, "What are they among so many?" Some perhaps, prompted by covetousness may say, did not Jesus feed five thousand with five loaves and two small fishes, and cannot he spread the gospel through the Burman empire by means of four missionaries? I answer, the age of miracles is past. We have no reason to believe that they will be wrought to effect the conversion of any nation. It is not our duty to depend on what God can do; but on what we are encouraged by his promises to believe He will do. He can convert every person in the world at once. But because he can do this, shall we fold our arms together, and take our ease upon the bed of sloth? By no means. Our conduct should be exactly the reverse. Jesus commanded his disciples to "preach the gospel to every creature," and engaged to be with them "always even to the end of the world." Here is the command and here is the promise. If we obey the one, we shall receive the blessings of the other.—Dear sir, forgive the liberty with which I have written, you know my feelings.

In closing this letter permit me to return you my grateful acknowledgements for the numerous favours which you have conferred upon me, I bless God that he directed my steps to your mansion. I have reason to say that the two years which I spent in Danvers were the happiest of my life. Never shall I forget the delightful season which I then enjoyed; nor the dear friends who there reside. I love them,—if I know my heart. I trust that they will receive the blessing of God. Please to remember me affection-



ately to them all;—especially to our dear and aged friend Br. H. I hope his children are well, and walking in the steps of their excellent mother. Permit me to express a wish that the dear church over which the Holy Ghost hath made you overseer," may be visited with the shower of divine grace. May I now indulge the delightful thought that some of the precious youth whom I have so often exhorted, are now the humble followers of Jesus and are walking in his ordinances blameless? I long to hear from Danvers. Could you spare time to be particular it would be extremely pleasant. Remember me affectionately to Mrs. C. In heaven I trust we shall see each other, never more to part. That you and yours may be favoured with every needful temporal mercy, and especially the light of God's countenance, is the earnest desire of

Your unworthy

J. COLMAN.

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FROM THE MISSIONARY MAGAZINE FOR NOV.

### INDIA.

The following intelligence from one of the society's stations in India, will afford a high degree of satisfaction to all who feel an interest in the success of missions in that populous region of the earth. Some of satan's strongest holds have long been established in Hindostan; but they begin to totter, and we doubt not that, by the blessing of God on a patient continuance in well-doing, they will hereafter be leveled with the ground. It is peculiarly pleasing to find, that the missionary cause in Travancore is countenanced by the native government, as appears from the following letter:—

#### SOUTH TRAVANCORE.

Mr. Mead, in a letter dated Quilon, 4th April, 1818, says, "The South Travancore mission is assuming a pleasing aspect. Many are applying continually for instruction and baptism. The former christians feel their drooping courage revived, while others, undecided before, have come to the determination of declaring on the side of truth. In several villages, persons have applied for schools to be established, and a christian church to be built in their neighbourhood. A heathen, who lately found some treasure on the sea beach, has offered one half of its value to build a better church than that now erected in Anticanda. Owing to the benevolent exertions of colonel Munro, and the favourable disposition of the native government, we hope the mission will soon be enabled to support itself.

"I am now about leaving this place for *Nargarcoil*, where a house, (formerly the residence of colonel Munro,) has been given to the mission.

"The queen's government have been pleased to appoint me to the office of christian judge at the court of *Nargarcoil*.

"Having a comfortable house, I shall now take my dear infant with me to the southward. He is as well and as happy as a motherless babe can well be; and while the Lord continues to afford so much

of his gracious presence. I shall be enabled to bear the severe loss I have sustained. The arrival of fellow labourers will tend greatly to strengthen my hands and cheer my heart. I hope the directors will request permission for two to come.\* Here is a large and unoccupied field for their benevolent exertions."

From another quarter we learn, that the *Rajah* of Cochin has, in emulation of the *Ranee* (the queen.) presented 5000 rupees to the missions.

A gentleman of great respectability, well acquainted with this district, says "the small protestant community formed by Mr. Ringlaub in South Travancore, although still in a state of infancy, is much respected. Its Neophytes are called 'the *Vandakan's*, or '*people of the book*;' and sometimes '*the people of the suttee vada*,'—an obvious allusion to the sacrifice of widows on the funeral pile of their husbands, and it receives more proselytes than all the other sects of christians in Travancore."

#### MALACCA.

We rejoice to learn that Mr. Milne has returned to Malacca, somewhat improved in health. He arrived on the 17th of February, after a pleasant passage of thirteen days from Canton. Mrs. Milne's health is also improved, but both are still in a weak state.

Mr. Slater has been much indisposed, but is recovering. Of Mrs. Thompson and Mr. Slater, Mr. Milne says, "I hope they will become eminently useful." He adds, "by the diligence and care of Mr. Medhurst, every thing had been managed during my absence in a manner which does him great credit; and his progress in the language seems such as to justify the expectation of very favourable results at no distant period."

Mr Thompson and Mr. Slater, after being detained in Batavia about three months, sailed from thence Dec. 10, 1817, and arrived at Malacca on the 29th. They were treated while in Batavia with great kindness by his excellency baron Van Der Capellan, the governor, who was pleased to speak very favourably of the London missionary society, expressing his readiness to afford every assistance in his power.

Mr. Slater, from whom a letter dated Feb. 19th, 1818, has been received, began the study of the Chinese language on the 1st of January.

Mr. S. observes, that they were permitted to preach on board the ship in which they sailed from England every Sabbath day and there was reason to conclude that some good was done among the sailors. Instead of the profane songs which used to fill up their leisure hours, we witnessed, says Mr. S. their meeting together to sing the songs of Zion, in which we gave them what assistance we could, and lent them books that they might engage in that delightful employment which we left them.

\*The directors have appointed two missionaries to join Mr. Mead at this station.



Mr. Slater suffered by the endemick fever of Batavia, but after labouring under it for two months, was so far recovered as to be able to undertake the voyage to Malacca, which was of great service to him.

#### AMBOYNA.

A letter from the Rev. J. Kam, dated March 6, 1818, has just been received. He rejoices in the prospect of receiving the Malay New Testament, now printing by the British and Foreign Bible society, vast quantities of which are needed by the inhabitants of Amboyna and other islands.

Mr. Kam in the autumn of 1817, visited many of the islands, particularly Ternate, Menado, Kema, Lokoepan, Bolam, &c. &c. as well as several of the little and the great Sangur islands, in most of which he found a deplorable want of Bibles. In some places even the schoolmasters had only a few leaves of the scriptures remaining, and some were wholly destitute of them. Every where, Mr. Kam was received as an angel from heaven, and multitudes heard from his lips the joyful sound of salvation. The kings and chiefs in general forwarded his pious endeavours in the most friendly manner.

In the course of his voyages among the islands, he sometimes encountered great dangers, and at Lion was attacked by a dangerous fever, which it was feared would have proved fatal to him; but he was mercifully restored, and having finished his proposed tour, returned by a whaler to Amboyna. The people in the islands who professed christianity, having been long without even the occasional visits of ministers, the ordinances had not been administered. Mr. Kam baptized, in the several islands, more than 5000 children, and nearly 500 adults. He also baptized in Amboyna, chiefly of those who had been Mahomedans, about one hundred and twenty-eight adults, beside children.

#### OTAHEITE, &c.

The following is a brief summary of the various accounts which have reached us, of the success which has attended the preaching of the gospel in the South Sea islands, taken from a letter written to the Rev. John Hughes, minister of the gospel in Montgomeryshire by the Rev. John Davies; a missionary, who went from that neighbourhood:—

I shall now give you a short account of the state of things with us in the South Sea isles, the revival and reformation which commenced in 1813, 1814, continued and increased in 1815-16-17, so that the whole of the inhabitants of Taheite, Eimeo, Tapuamanu, Huahaine, Raiatea, Taha, Borabora, and Marua, have renounced idolatry entirely. The gods, altars, &c. are utterly destroyed, The offering of human sacrifices, and the practice of infanticide, are altogether abolished. The worship of the true God, and the profession of christianity, are general throughout all the above islands. In Taheite there are sixty-five chapels built, and in Eimeo sixteen.

The people assemble for worship thrice every Sabbath, and on every Wednesday evening. The Lord's day is strictly observed throughout the whole of the islands. Private and family prayer are general among the people. About four thousand persons have learned to spell and read, and many to write. In a word, the change far exceeds all our expectations.

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#### DEMERARY.

Mr. Elliot, in a letter dated July 28, 1818. says "it is with peculiar pleasure I inform you that the Lord is carrying on his gracious work among the poor negroes. Many others are inquiring the way to Zion, I trust, with their faces thitherward. Since I last wrote to you, I have baptized nearly one hundred, and married about twenty couples. They have made a publick profession of their faith; may the Lord enable them to walk worthy of their vocation! One of those who were lately baptized was a head driver; he had been a very bad character, a great enemy to religion, and did all he could to prevent the negroes on the estate from holding their prayer-meetings; but he is now, and for some time has been one of our most pious and zealous catechists. Many other negroes have offered themselves as candidates for baptism.

"An estate in the neighbourhood, the slaves on which had formerly been prohibited from meeting together for prayer, has been sold to a gentleman who desires that they may be instructed; and it is hoped that a chapel will be erected."

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### DOMESTICK.

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FROM THE RECORDER.

#### AUXILIARY EDUCATION SOCIETY.

We understand that the students of theology at Andover, penetrated with the cry for help from the desolations of Zion and from the wilderness, and anxious to aid the church in the work of educating a greater number of pious youth for the ministry, though generally unable to contribute money to this object, except by retrenching from ordinary expenses, yet influenced by the pious example of their instructors and benefactors, and others who begin to breathe the spirit of primitive christianity, and who cheerfully give up their luxuries to send the bread of life to the needy, have resorted to a system of retrenchments, which is perfectly simple, and have recently formed an association under the name of "*The society for retrenchments, in the Theological Seminary, Andover, Auxiliary to the American education society,*" and have adopted a constitution of which the following is an abstract:

1. The object of this society is to aid in the education of one young man for the ministry.



2. The officers of this society shall be a president, secretary, and treasurer, who shall together constitute a standing committee to transact the general business of the society.

3. Any member of the seminary may be admitted to this society who shall abstain from the use of sugar in tea and coffee, or, who shall annually pay into the treasury of this society \$1 50, which shall be saved by a retrenchment from other expenses.

The money thus raised by the small number who retain sugar, together with what the steward allows for those who refrain from it, will be sufficient to pay the annual board bills of a student in the first stage of his education, and is to be paid into the treasury of the American education society. Our readers cannot but be gratified to see that this single step of christian economy, on the simple principle of retrenchment adopted by a society of less than one hundred members, gives one more minister to the church, one more preacher of the gospel to break the bread of Heaven to perishing multitudes. But let the spirit of primitive christianity become generally prevalent, let this principle be generally adopted by christians throughout the U. States, and they might easily carry forward in a course of preparation for the ministry, at least 6000 students. Or, in other words if one twentieth of the inhabitants of the U. States, would adopt the principle of retrenchment so far as to save from their annual expenses, in dress, board, furniture, &c. \$1 50 (the ordinary expense of the single article of sugar in tea and coffee) the annual income for the Lord's treasury arising from this source would be \$600,000. Amounting in ten years to \$6,000,000. And who would be the poorer? Who would lose their health or vigour, or find their happiness diminished by the trifling retrenchment of three cents a week, for an object of such magnitude. The example of a pious lady in retrenching one glass of wine a week, and devoting the avails to the missionary cause, it is believed was the origin of that system of American female cent societies, which like a gentle shower of seasonable and refreshing rain has shed blessings on every part of our country, and swelled the broad stream which makes glad the cities of our God, and carries life, health, and salvation to the dying pagan world. Let christians then inquire whether they can consistently with the laws of Christ's kingdom, under which they act, make any retrenchment from their ordinary expenses, to advance the interests and secure the perfection and glory of that kingdom. Let any individual who could expect the approbation of Christ on such an effort to do good, and who should be ready to adopt the principle, specify the articles in which retrenchments may be made, and fix on the objects to be supported, and then write "*Holiness to the Lord*" on whatever might thus be fairly saved for his service. Or, let any church or society designate "a committee of ways and means," whose duty it should be to ascertain whether that particular church or society is able on the principles of christian economy to bear its part in the education of pastors and missionaries for the destitute, and if so, to point out the best method of raising a sum sufficient to educate at least one

young man for the ministry.\* Should no other adequate means be found, we run no hazard in saying that almost any church of one hundred members, by recourse to the principle of retrenchment, can accomplish the object without sacrificing a particle of their wealth, or diminishing aught from their other charities or from their own enjoyment.

Would not then every friend of Zion rejoice—would not angels in heaven rejoice—would not the King of Zion rejoice to see several thousand of the American churches educating each a preacher of the gospel—and thus preparing as many thousand heralds of salvation to bless the world?

#### FREDERICK COUNTY BIBLE SOCIETY.

*Frederick, January 4th. 1819.*

This day being the first anniversary of the Frederick County Bible Society, according to their constitution, a meeting of the society took place in the Lutheran church. The meeting being organised, the 11th chapter of Isaiah read, and several amendments to the Constitution made, the following report was submitted, agreed to and ordered to be published in the several papers of this place.

##### FIRST REPORT.

The happy effects, produced by Bible societies, had long been seen by citizens of this town; but various difficulties and obstacles presented themselves, which deterred them from attempting the formation of an institution in this place, that in other parts of the world had succeeded. Towards the close of the year 1817, a number of gentlemen, recognising the hand of God in the good, wrought by Bible societies in other places; convinced that by the light of the gospel only, men could walk honestly, soberly and uprightly before God and finally be happy forever; convinced, that the Bible only, can influence men to harmony, cordiality and forbearance; convinced that an institution in this place, established upon principles warranted by the Bible, would in process of time produce good effects, (the sole design being to promote peace on earth, good will towards man, by spreading the knowledge of the one living and true God, as revealed in his Son, the mediator between God and man, Jesus Christ) coincided in opinion, that a publick meeting of the citizens should be called to discuss "whether it be expedient to form a Bible society?" Accordingly, a meeting was called, and a committee appointed to draft a constitution, and report as early as possible. In the course of a few weeks, a constitution was reported; but as it was supposed by some gentlemen, that a Bible society in this place would, in a few months, supply all with Bibles in this county, who were without the sacred book, the majority decided that the institution should operate as a Bible and charity fund society. But a short time only elapsed, when it became obvious to the minds of many,

\*We are happy to learn that the church in the Theological Seminary have done this with a design to support another student, separate from that of the retrenchment society, agreeably to the plan contemplated in the "Conversion of the world."



that a Bible society with the appendage of a charity fund, must be exceedingly limited, and that two societies, distinct from each other, would be more useful. Upon such considerations, a meeting was called on the 5th of January, 1818, the subject discussed, and it was unanimously agreed: "That a society be formed for the sole purpose of disseminating gospel truths, and that the society be known by the name and title of "The Frederick county Bible society." A constitution was adopted, answering the objects of such society. On the 2d of February the society held another meeting, and elected George Baer, esq. Dr. John Baltzell, Mr. John Brien, William M. Beall, esq. major John Grahame, colonel John Ritchie, captain F. Eichelberger, Wm. Ross, esq. Richard Potts, esq. and Mr. Jacob Steiner, as managers; and declared the Rev. Messrs. P. Davidson, F. W. Hatch, J. Helfenstine, and D. F. Schaeffer, managers ex-officio. The managers aware of the responsibility of their office, met on the 4th of February, and organized themselves, by electing

GEORGE BAER, esq. President.

Col. JOHN RITCHIE, Vice-President.

Rev. DAVID F. SCHAEFFER, Recording Sec'y.

Rev. Messrs. J. HELFENSTINE, and } Corresponding  
F. W. HATCH, } Secretaries

Major JOHN GRAHAME, Treasurer.

Arrangements were made at this meeting to create a fund, when the board adjourned to the 14th of February. At this meeting, a spirit of harmony and cordiality was evinced, which continues to be supported hitherto. All the members of the board, who have invariably attended the meetings, lost sight of the shades of difference, as to particular tenets, felt their unity, rebuked the spirit of strife, and welcomed the day of brotherly love; because being all anxious that every soul might find comfort in the bosom of Jesus Christ, and all be engaged in their respective religious societies to promote, not human laws and forms, but the honour of God, revealed in his Son Jesus Christ. Hence a resolution was unanimously passed, that every meeting of the board should be opened by reading a portion of the Holy Bible, and this has been adhered to most strictly. At this meeting, the board received the resignation of one of their members, William M. Beall, esq. who, on account of other arrangements, considered himself bound to take this step, thereby giving an opportunity to the board to select a member of the society who could be active; he assured the board, however, that he would ever contribute to the promotion of the grand object in view, whatever his situation would permit. The board, not satisfied whether they were authorised to fill vacancies, resolved to lay this before the annual meeting for consideration.

Anxious to be useful, as early as possible, the corresponding secretaries were directed to inform the American and Baltimore Bible societies of the organization of this, and request information upon what terms Bibles could be furnished. And that Bibles might be distributed as soon as received, twenty-four agents were

appointed in different parts of the county, who were also requested to obtain contributions. On the 18th of April communications were received, and eighty dollars appropriated for the purchase of Bibles in Baltimore. Forty-seven English Bibles and forty-two English Testaments, twenty German Bibles and ten German Testaments were received. Of these, thirty-five Bibles and thirty-two Testaments were distributed, and the board believe among such as received them with gratitude. Among others, an aged man was so delighted, that he left the manager thanking God in the streets that he now owned a Bible. He had none for thirty years. A young woman is also recollected, who shed tears when presented with a Bible, and thought herself too unworthy. She has since become religiously disposed and happy. An aged woman called on a manager, and begged he would present her two daughters with a Bible; that their father despised and condemned religion, led a bad life, and would not suffer any of his family to purchase a Bible, if even he left them so much; that the children did think, that if they read and were convinced, it might, under God, affect him. He is now, at any rate, silent, and suffers them to worship.

Thus it will be seen, and the members will rejoice, that this society, though in its infancy, has already been blessed. Surely no heart can be cold—no hand idle—no purse reluctant. Yes, a contribution, saved from even a cheap indulgence, may send a Bible to a desolate family—may become a radiant point of grace and truth to a family or neighbourhood.

The board of managers cannot avoid expressing their regret, that more of the citizens of this county have not joined in the toil of goodness. 'Tis true, the number of members amounts to about ninety, among whom nine are subscribers for life. They behold among them persons of nearly every religious Protestant denomination in the county.

From the report of the committee appointed to examine the treasurer's accounts, it will be seen that one hundred and eighty-one dollars have been paid, of which eighty-four have been expended for the purchase of Bibles, and such articles as are necessary for the benefit of the society. From the demand for Bibles of the larger size, by aged persons, the board have ordered one dozen more, which will leave a surplus of about one hundred dollars, which, with the amount due this day, will enable the society to operate for another year.

The board of managers cannot refrain, once more, to invite their fellow citizens to join in the sacred covenant. The enterprise is of the first grandeur and glory—for, as the Holy Bible is distributed, party prejudices, sectarian littleness and rivalries lose themselves, and the number of those in whom the mind of Jesus dwelleth is increased.

GEORGE BAER, President.

Attest—DAVID F. SCHAEFFER, R. S.



## MISCELLANEOUS.

FROM THE RELIGIOUS INTELLIGENCER.

*Extract of a letter from a minister of the gospel in the state of New-York to a friend in this city, dated Dec. 8.*

One of the most pleasing instances of hopeful conversion that have taken place since I have been in this country, is that of a poor woman sixty-one years of age. I have preached in the vicinity where she lives every fourth Wednesday, and three miles from her place of residence every fourth Sabbath for some time. I believe it was in the month of June last that she first heard me preach. The sermon was instrumental of calling her serious attention to the concerns of her soul. She had no Bible; but one was soon given her out of a parcel that I had just then received for gratuitous distribution. She received the Bible with tears of joy. Her husband also became serious. He had been addicted to profanity and occasionally to intemperance. He immediately broke off from these vices. My first visit to their house was peculiarly interesting. Among other things the woman observed that she had lived sixty-one years, and had done nothing for God. Her husband observed (with an emphasis which I cannot imitate with my pen) "I have lived a dreadfully wicked life; but I hope it is not too late to obtain mercy." From this time they constantly attended publick worship, and their appearance there was peculiarly interesting. Old as they were they could walk three miles to the house of worship on the Lord's day. It was on one of the Sabbaths that I preached three miles from their place of residence, (I think the third in October,) that during the day the woman's mind became composed, and her distress of soul was gone; but why, she could not tell. As this composure of mind continued on Monday and Tuesday, she began to be alarmed lest she was becoming careless, and as unconcerned as she had been previous to her awakening. But on Tuesday evening, having retired to a secret place where she had cried for mercy daily, for several months, she had such views of God and divine things as filled her soul with joy and peace. God then appeared to her glorious beyond expression. Her mouth was filled with praise, and so pleasing was it to be there, that she could hardly leave the place. Here she had sought the Lord sorrowing, and here she found him, and the sight filled her with unspeakable joy. She now considers herself a monument of sovereign mercy, and feels as if she had but just begun to live. It is now more than two weeks since I have seen her. Her husband was then determined to continue to seek an interest in Jesus. He appeared not to murmur at his being left in darkness after his wife had been brought into light. He appeared to justify God in his dealings with him, and was rationally convinced that should he make him a monument of wrath, it would be no more than he deserved. O that it may please the Lord in infinite mercy to make him a child of his grace!

## THE CHRISTIAN MESSENGER.

FROM THE EVANGELICAL MAGAZINE.

*FALL OF THE IDOLS AT TAHEITE.*

## MISSIONARY HYMN.

What joyful shouts resound  
 From yonder southern isles,  
 To Albion's happy ground:  
 Each face with pleasure smiles.  
 Aloft the blissful tidings soar,  
 Taheite's idols are no more!

These vain and senseless things,  
 By cunning workmen wrought,  
 The boast of chiefs and kings,  
 By superstition taught:  
 Cast out and banish'd from their shore,  
 Taheite's idols are no more!

Jesus! illustrious King,  
 This mighty work is thine,  
 To thee the praise we bring  
 For conquests so divine:  
 Let heav'n and earth thy name adore,  
 Taheite's idols are no more!

Now Britain's God they own,  
 By British Christians taught,  
 And worship him alone,  
 Who their salvation wrought:  
 His pow'r confess—his grace adore,  
 Taheite's idols are no more!

Ye missionaries go,  
 Proclaim the Saviour still;  
 Thy spirit, Lord, bestow  
 While they declare thy will:  
 Thy name, Immanuel, we adore,  
 Taheite's idols are no more!

Oh! let thy gospel spread  
 Throughout the spacious earth,  
 Till all to thee are led,  
 To know and speak thy worth—  
 Till the whole world thy temple prove,  
 And loud hosannas speak thy love.

R. C.

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